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ABSTRACT

The text of this document was taken from a videotape of anecdotal stories told by Blackfeet elders to students at the Heart Butte School during the spring of 1983. An explanation of the transliterated Blackfeet language is presented. The stories are given in both English and Blackfeet. "No More Buffalo" describes Indian life in Montana during their early control by the Indian Agency. Included are trading, preparation and eating of rationed food, farming and gardening, tribal relocation under Agency direction, and attitudes toward land. "The Story of Blackfoot Ridge" describes raids between the Crows and the Blackfeet and tells how one Blackfeet survived when all others in his war party were killed. "Olden Days" contains reminiscences about how the "Pikunis" lived before the coming of the white man, who brought the liquor which destroyed the Indian way of life. A glossary of place names in English and Blackfeet and a list of Blackfeet dictionaries concludes the booklet. (MM)

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Stories of Our Blackfeet Grandmothers

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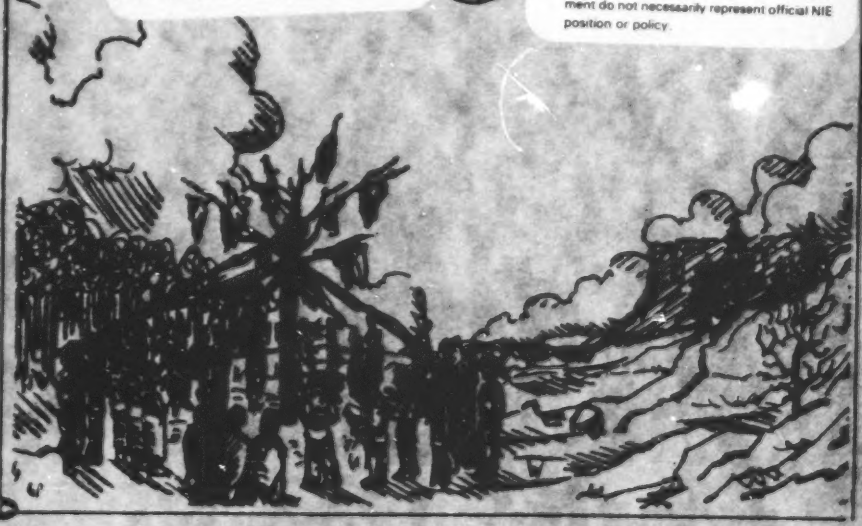

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2

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STORIES OF OUR BLACKFEET GRANDMOTHERS

Jenny Running Crane

Mae Calf Boss Ribs

Annie Mad Plume

Edited by Jon Allan Reyhner, Ed.D.

Blackfeet Text by Norma Russell

English Translation by Molly Bull Shoe

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Bilingual Education Program
Heart Butte, Montana

Council for Indian Education
Billings, Montana

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In Memory of Jenny Running Crane

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5

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Editor's Notes

The text of this book is taken from a videotape of Blackfeet elders telling stories to students at Heart Butte School during the Spring of 1983.

The Blackfeet writing system used in this book was developed for use by native speakers of Blackfeet on the Reserves in Alberta and on the Blackfeet Reservation in Montana. Dr. Don Frantz helped develop the alphabet which was designed to be read by native speakers of the language. There are thirteen letters: a,h,i,k,m,n,o,p,s,t,w,y,'. The ' represents a glottal stop. Each of the thirteen letters used represents a distinctive sound of the language, and predictable variations are not indicated because they are automatic for the native speaker.

An example of the automatic variations is the fact that vowels are shorter before double consonants than they are before single consonants. Thus the first vowel of ninna, my father, is shorter than the first vowel of ninaa, man, though they are written the same because the presence of the double n is enough to predict the shortening. The non-native speaker of Blackfeet needs to learn the rules of pronunciation in order to read Blackfeet correctly. A list of Blackfeet dictionaries is given on the inside back cover of this book.

Table of Contents

"NO MORE BUFFALO"
as told by Jenny Running Crane
Page 1

THE STORY OF BLACKFOOT RIDGE
as told by Mae Calf Boss Ribs
Page 15

OLDEN DAYS
as told by Annie Mad Plume
Page 19

"NO MORE BUFFALO"

Jenny Running Crane

Now I am going to tell you a story about the people a long time ago, down at Fort Benton. That was our first Indian Agency. It was there for a number of years. The Indian people didn't know what canned food or white man's food was. All they ever ate was meat. Buffalo was their main source of food. They got rations. Once they were given pig heads for rations. They didn't even bother with them. They packed up and moved and left all the pig heads at the old camp.

Then they moved the Agency to Choteau for a number of years. Lots of the old timers stayed there too. One of my Great Uncles died there at Choteau. He was a chief. Then they moved the Agency again, this time up north to Big Badger creek; that's where the Agency was. They moved this Uncle of mine too, and he is buried up on the hill along Big Badger. He was my grandfather's brother.

"MAATATTSITOHKOOYIWAIKSAAWA IINII"

Sik iimah mak an

Oki Kitaakitsinoko annomma matapiwa. Aamoka isskoohtsika aamoma akayaapiooyiistsi. Annimayi iitsisttsitsaonniwa. Ki annimayi iksisamitopiiwa anni. Maataissksinimmaatsiksi moy'stska naapiowahsini. Aikskaowatooma i'ksiiakoistsi, mooksiska iinii annikskayi aowatsiiwa. Oki, Ki annimayi aahkitsisttsinaawahtao'tsayi aiksinao'tokaani, stamitohkanaisskimmaistsi stamiistapii... isttotskihtsimayi. Ki annimayi mattohtsitomatsipohtoo'pa amiim niisoitapiyi. Ki annimayi mattsitonniyaawa. Ki annimayi mattsskai'samitonniyaawa. Ki mattsit omatsipohtoomiaawa mooyaaa anniihka otsitonnihpoaawayihka ki aa moka stamattohtsipohtoomiaawayi ki noohka amoyi aamoya niitainihkatoo'pi miisinsskiisisaahtayi... ki annimayi aa'ttsitstoayaawa.

Ki annimayi aamohka naaahsa, naaahsa o'sayi, ki annimayi iitsi'niwa iihpo'ki... aistsipiawa anni otsitonnihpoaayi, otsinaimoaayaawa. Ki miim, ki annimayi iitstsiiyi

Now, this Agency was here for many years, and, again, they moved east along the same creek, about six miles, to what was called Old Agency. Now, it was here that they got the people some things with which to build and farm. Then the people started to get sick and die. Maybe it was caused by the change of food. Lots of them died. They took them out on this ridge, out from the Agency, and buried them. That's why it was called "Ghost Ridge". The agency was here for years; then some of the old chiefs went to Washington D.C. They sold the Sweet Grass Hills back to the government. They didn't ask for money. All they wanted was horses, wagons, harnesses and machinery to farm with, and that's what the government gave them--also rations.

anni. Anni ni'tommoihka ksisapoohtsimao'ka anniihka otsitonnihpoaayi. Ki annimayi mattsskai'samitstsiwaki. Mattsitsinnaapipohtoo'pa, ki miim iikaitaisttsinao'pa. Ki annimayi stamattsitonniyaawa. Ki annimayi iita'paiksisstoohkotaayaawa aamoyi maahkohta'payissitapiiyihpiaawa.

Ki iitsi... Ki annimayi iitomatapi'ni'sa amo matapiwayi, ayamoyi otsaapiowahsoaayi aahkohtai'niwahtaiksaawa. Iitomatapoohtohkoohsiyaawa. Ki annimayi kaakitapaisa'kapipiaayaawa anniyai aakohkoyi, ki anniyai iitaihtsaayaawa. Ki annihkayi iihtanistainihkatoo'pa, anii annii stao'oyi aakohkoyi. Ki annimayi stamitaihtsiwa amoyi iikaitaisttsinao'pi. Kitsinnaapooyini miiksi omahksimmiksi matapiiksi. Iitsitapooyaawa amii aissiiststo'pi. Iita'pihkaayaawa katoyissiksi. Stamokamaniiyaawa maahksstao'takssaawa iihtaohpommao'pi, aahkssstamikakontsi... ohpommoowahsaawa ponokaomitai, ainaka'si, kinnssta'tsi, ki aamoyi ihta'pao'towahpa ksaahkomma.

The people received rations on Wednesdays and Fridays. They called Wednesday "rations day" and Friday "butcher day". They butchered beef for them on Fridays. The kind of food they got was flour, rice, beans, baking powder, salt, sugar and green coffee beans. They got good at roasting and grinding them, and that's what they drank. They also got dried fruit such as prunes and dried apples which they called "look like

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Ki anniayi niitohkotayaawa. Ki moyi otsisttsinaanoayi, aisttsinaayaawa annaak annaka matapiiwaka aisttsinaawa. Iitaisttsinaawa, iitaisttsinao'pistsi moo, moistsi ksiistsikoistsi moo niitsinihkatoo'pi iitaisttsinao'pi. Oki moo iitai'nikkio'pi. Ki anniayi mattanistsinihkatoomiaawa iitai'nikkio'pi, iitai'nohtoaayaawa aapotskinai. Ki annistsiyai mattaisttsinatoomiaawa. Ki amoyi i'tsinisttsinatoomiaawa a'paowatoo'pistsi napayinistsi, ki moyi aisskssiinainikimmiksi, aotooksiinattsiistsi, iihtaihkiitao'pi, isttsiksipokoi, naapiinowani. Ki annikayi iitaisttsinatoomiaawa niistsiska, aisiksimiiyiistska maatssikawanssi'payi. Ki ostowawayi iitawaawattssikawanssimiaawaistsi, iitaipikkimiaawaistsi, ki annistsiyayai aisiksikimssimatoomiaawa.

Oki ki moya mattaisttsinaayaawa amoohka sikomahksiinii, kiniistsiska aohtookiinattsiistsi, ki niistsiska aipasstaamii nattsiistska, iihkitsiyaawa, maatani'nssimaana. Oki ki mattaisttsinaayaawa aiksinaoosaki. Aisoyopoksiikimii, amostsi aohkanaisttsinatooma a'paowatoo'pistsi amoo. Amooksi matapiiksi annistsi otokamanissoayaawa iihtssawao'takiyaawa iihtaohpommao'pi.

ears". They got bacon and tea. This is what they all asked or bargained for when they went to Washington D.C. They did not want money.

Then the agent got all these things and started issuing them to the people. They got harnesses, horses, wagons, plows, discs and harrows. They showed them how to break up the ground and raise grain and gardens. That's when the Indian people settled down. They did not roam anymore. The government kept up with rations to the people--all the things I named. They called them "mixed rations".

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Oki ki iitomatapohkotayaawa ponokaomitai, kinssta'tsi, ainaka'si, iihtaopahkimiaak io'pi, iihtaikkiniihkimiksaakio'pi. Ki iihtaipiinitakio'pi. Oki ki ai'ssksinima'-tsayaawa maahkai'nssimaaniaawa. Ki ao'ka ai'nssimayaawa. Annimayi iitsikkskaopiiyaawa anni.

Oki ki annimayi iitaisttsinaayaawa amostska niitaohkanainihkatoo'pistska, niitainihkatoomiaawayi aipisatsisttsinaayaawa. Kiitai... Ki mooksi iitomatapohkotayaawa ainaka'si, kinssta'tsi iihtaopahkimiaakio'pi iihtaikkiniihkimiksaakio'pi, iihtaipiinitak-io'pi. Ki amostsiiyayi iihkotayaawa maahkohta'pao'tsimaaniaawa, iitsksinima'-tsayaawa, maahkohtanistayissitapiiyihpiaawa. Ki annimayi noohkitomatapi-opahkimiaakiyaawa, in'ssimayaawa amoyi maahkaowatoo'piaawa. Ki annimayi iitsikksskaopiiyaawa. Oki ki aamostsi, ki ai'nssimayaawa misskaistamoohkat-tomatapi'nssimayaawa pi'ksowahsini. Ki aamostska a'paipisatsi'nssimatoo'pistska ma'si, niistsikapai, paataaki, pisatsiinikimmi. Ki annikskayi aohkanai'nssimatoomiaawa, ki annistsiyai mattaowatoomiaawa ao'matapiaapioyiiyaawa.

Then they started raising grain and gardens--mostly wheat and gardens with vegetables such as rutabagas, carrots, potatoes, and onions. They raised all this stuff to eat. Now they are eating like the white people. They have forgotten about the buffalo. Now they eat cows.

Now they moved the Agency, again, to Browning. The Indian people are really living the white man's ways. They had doctors which travelled around, making home visits. They had a doctor living out here in Heart Butte to doctor the people that were sick. Then they built a hospital. The people stopped doctoring each other.

In the old days, the Blackfeet had a big territory where they hunted. It went all the way south to the Yellowstone River, east to

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Akaissakimmiiyaawa anniiyska iiniiyska. Ao'matapiooyiiyaawa aapotskinai. Oki ki annimai sskaisamita'pi... opiiyaawa ki annimai mattohtsitsiistapipohtoo'pa amiima mii a'siitahtayi maanistainihkatoo'poayi. Ki anniayai ai'ta'pioohksaap... issksinimiaawa aam naapia'piiyi. Aoki ki ai'tstsiyi aisokinakiiksi. Ki aamokska aisokinakiikska ki awaahtowooyi ki annoo, annoo moisskitsipahpiiyistaki iitsitsipo'takio'pa aisokinaki, maahkaisokinokoayi aohtohkoohsisaawa.

Ki mii a'siitahtayi mattsitstsii'pa aisokinakiwa ki anniayi onoohkattaisokinokiaawa. Oki ki naanowoohkainaaniyaawa, amostska itaisokinakio'pistska, otsitaopiihpoaawaistsi iitaisokinahpiaawa. Ai'sawattaiitsitapiisokinotsiiyiyaawa. Ki iiksskao'mahksksaahkoomiiwa annaakaannaka niitsitapiwa amoyayi iihtomatapsksaahkoomiwa amoyaa ootahkoiitahtayi, oomihka stamohtsinnaapsstsiwayi, ki miiyayi siki'tommoistsi annii niitainihkatoo'pistsi, ki annii mattsitanistapaapatohsstsiwa amii isttsomo'kaani ayaa anni aahkanistay... aiitsitapinihkatoo'pa. Ki anniayi mattohtami'tstsiwa oomihk, ki miiyihka,

the Black Hills, back north to the Medicine Hat in Canada, then west to the Porcupine Hills, then to the Rocky Mountains, to each highest peak to the next highest peak, which was the continental divide. That was all Blackfeet country at one time. They fought for this land. They ran different tribes away from here; it was their hunting grounds. They ran the Crows, Gros Ventres, Assiniboines and Sioux. They even ran the Flathead over the Rocky Mountains. This was all our land.

In later years, I don't know what happened, or why we have this reservation that we are living on now. It was the government's work. We had part of Canada. Then they put in the border which split us up. Some of our people stayed in Canada; that is how we came to have relations over there. We all speak the same language.

kay'sskaahpohsoyiistsi annii mattanistsinihkatoo'pa. Ki mii miistaki mokamo'tami. Moistsi miistakistsi miistsi sspiistsi miistakistsi. Ki anniyayi itapihtsiwa moyi otsksaahkoomoawayi, mii miistaki ki mii matsspiistaki, ki mii naanayiitao'tstsiwa moyi otahkoiitahtayi. Ki annomayi otskskaahkoomoayi annaka niitsitapiiwaka, iihtsiitskaawayi iihtohkanayiistapsskoyiiwa kanaomia'nistsiitsitapiyi. Amoyi issapooyi, tsiinayi, ki amooka pinaapisinayi ki amoyayi. Saatoohtayi, ao'taminnisoohtayi, tai'sawattsksinoayaawa niitsinihkatayaawa. Ki anniksi omattanistapo'taminnisskoyiyaawa. Oki ki annomayi stamitsksaahkoomatoomiaawa.

Ki annika poohsapoohtsika maatssksinii'pa otaiyiiksaapia'pissi, maanistssawatsksaah koomatoo'piaawayi. Sootamikakitsitsiwa annooma annoma otsita'paitapi'ihpoaawayi, amo naapiikoaiksi aniksiiyayi maanistsksaahkoomskookoayaawa. Ki aamoyi aapatohsoohtsi ki annii omatohkanaissksaahkoomoaawa. Ki mattsitsikahkskoi'pa annii. Ki anniksiyai sootamitskitayi anniksi stamita'paitapiiyi, anniksi niitsitapiiksi. Ki annooksii anno. Ki annihkayi iihtakaitsikso'koyiyai, matapiiksi amii apatohsoohtsi. Ki ni'toyi

The old chiefs really fought for their land, to get a share of it. The older generation hunted the buffalo which was their main source of food. After the buffalo were killed off, then they really turned to living the white man's way because there were "no more buffalo."

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niitsi'poyiyaawa, Ki ayoohtootsiyiyaawa amooyi oniitsitapi'powahsoayi. Iiksskao'-ohtsiiyikiitskaawa annaka niitsitapiiwaka anno otssksaahkoomi maahkoohkomahko'tsi'saawa annaka oomaka aowatsiiwahka iinii, anniyai stami'tokskammini iinii aowatsiiwa. Ki otai'tsininhkaaniayi, ki itsaapiitapiiwa'-siyaawa maatattsitohkooyiwaiksaawa iinii. Ki iitomatapi'ni.

Oki ki anniayi naahkanistsiitsiniki.

THE STORY OF BLACKFOOT RIDGE

Mae Calf Bossribs

These Blackfeet Indians came south from Canada on a raiding party. Those were the days. All of us Indian people went raiding other tribes of Indians.

In those days they went on foot. They travelled many miles. They came through here at Heart Butte. They were west of here. They made a fire and cooked their meal.

All this time the Crows were watching them. They were south of here at these ridges. They sent a scout ahead to Little Heart Butte. He watched which way they were going. Then the Blackfeet started again, heading south.

Right here, somewhere around this school, is where all the Blackfeet were killed. I bet all the ghosts are around here. The Crows all came up from this coulee to sneak up on the Blackfeet. They made a clean sweep of them. There were only two that survived from this Blackfeet war party.

The one that was ahead of the party saw all his fellow men killed. This other fellow

SIKSIKAIKOAIKSI IITOMO'TSIIPII

Onistaiisso

Oki miiksi siksikaikoaiksi oomikao'ka stamohto'tooyaawa aapatohsoohtsi. Aisooyaawa, annikao'ka otsitaiitsskaamokihpi kitsiitssk aaminnoona kaanaomia'pistsiitsitapiwa.

Ki aamoksikao'kiaawa stamohtawaawahkayaawa. Aiksiwoowa annaaka aisoowaka ki annoo stamo'tooyaawa. Aam ami'toohtsimayi annimayiyi iitaototayaawa.

Oki moo issapoowa oomi, amistsi anatskimokoistsi anniayi kaakohtao'tamissapiwa. Kaakaissammiiwaiksi maanistapoohpiaawa. Oki moyi i'nakoisskitsipahpiistakii stamikayississkakiyaawa tokskamminayi anniayi iitapikayissoowa, aissapio'siwa. Ki mooksii stamohkanaomatapooyaawa.

Ki ki annohk annoowa iitsstssi... otsitsstsiihpi iitaisksinima'tstohkio'pi anniayi iitomo'tsaayaawa siksikaikoaiksi. Ki annohk ann aahko'toihtsiiyi stao'oiksi. Amook aamoka sstsikohkoyika, annikayi iihto'tami'toowa Issapoowa.

jumped off a bank into the creek. He was shot in the leg and swam all the way down this creek. That is how this creek got the name of Blackfoot Creek. The other fellow kept going all the way back to Canada.

When he got home he told the story that all of his raiding party were killed. But the other guy swam down until he got to the forks of Two Medicine River and Big Badger Creek. There was a trading post there that took care of him where he got shot in the leg. It was broken. They had to amputate his leg. Then his father and mother were sent a message telling of his surviving. They came over to pick him up.

They had to pay a lot in goods and horses for his care.

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Ki anniayii iitomo'tsiiwa. Naatsitapiiksi noohksikamotaayi, oom iikayisstsiwa, iihkanainooyiiwaiksi kanaomo'tsaahsaiksi. Oki moo tokskamma iiksisapohpa'waniwa aamoyi aki'ksaahkoyi. Ki anniayi iitssiksinaasiwa, anniayi innaapotskihtsima anoo Siksikaiitahtayi, iihtanistainihkatoo'pa Siksikaiitahtayi.

Ki maa stamaipikssiwa iikayisstsiwa oohtsiyika, stamaniwa nitsiimiainowayi iimo'tsaayaawa. Ki ki maa innaapotskihtsima anno Siksikaiitahtayi miima iito'tsiistsiwa otsitao'to'wahtaahpi Naato'kio'ka'siyi, ki annoo miisinsskiisisaahtayi. Ki annimayi itaisina'sataawa issiksinaasiwa itoowawa oohkatsiwa.

Ki annimayi onni ki oksistsi otomohtsito'totoissa mokayi iiksskai'tssayinakoysstaayini, onni ki oksistsi iihtsisina'satahpi, otomohtohkoyiikamotaahpi.

OLDEN DAYS

Annie Mad Plume

In the olden days all the Pikunis lived good. Everyone worked hard, all the old timers that are gone. I know, and I knew a lot of the old people that I lived among. It was good in the old days because they enjoyed the summers when they had good gatherings like the Sun Dance and other medicine things going on. They all enjoyed their medicine and sacred dances.

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ISSKOOHTSIKA

Minik Kssaapo'pi

Isskoohtsika, iiksskai'soksipaitapiwa akaipiikaniwa. Annohk aamohka akaohkanaomo'-tsinihkaawa. Nitssksinii'pa tsiikakaisssksinoayi omahkitapiiksi ninoohkitsspiipaitapiiyihpi. Iikssoka'piwa iikai'tamssiyaawa niiposi iikaisokohkana'pssiyaawa aamokska otaookaahpikska, aawaatowa'pssiyaawa iikaohkanoksistsi'tsimiaawa naatowa'piwa.

Maatsitstsii'pa aniika sim'ssini, naapiiyaohkia'piwa, maatsitstsii'pa. Ota'sitapiyssini stamohkanaoksistsi'tsima annika niitsipaitapiyao'pi. Oki stamipoohsapa'-paisiwa itomatapi'ni'si aamsstooksiska aawaatoa'pssiiksi iiyikaatoomiksi, otaatoa'-pssoawa, aookai, Ki moohk ainaimsska'-panista ohkano'tsisissikotoyiipaisskaani. Ki oomistska iihtao'tsisao'pi mattaipaisskatooma. Oki niika iipoohsapa'-paikkihkina'piwa.

Ki iitsitstsiwa amiihka simssiiyihka, naapiyaohkiiyi, iitsikayinnomookiwa naapikoaiksi. Ki ai'to'tao'pa aniihka osayippom-

In those days there was no liquor. All the younger generation looked forward and participated in the doings. Then, as years passed, all the people that had the medicine or sacred things, like the Medicine Lodge, Medicine Pipe, and Black Tail Dances, started dying. Everything just died off. There was too much drinking.

The white man opened up liquor on the reservation. Then we came to the lonely part of life, too much drinking and trouble. Even the old men and women drank. They just forgot about trying to live or better their lives. Everything died off, and the doings they enjoyed and looked forward to ended. Then this new generation wanted to live like the whites. They forgot their Indian ways.

There are just a few that try to bring back the old ways. Today it is really a lonely and pitiful life, not very good. It is because this generation are all drinking too much. It is making them sick, killing them. We try to talk to them and stop them, but they don't listen. Nowadays you can't say this guy is trying and trying to better his life, trying to work.

No, it is just pitiful to see young people drunk. They are all poor from drinking. That's all.

ipaitapiyssini. Sootamomatapssimiwa ootapiyssina. Iimakomahkinaawa, aakiiyaawa, aisimiyaawa. Iitomatapii - ohsayippomipaitapiyi. Iita'pohpattskimiaawa niipaitapiyssini. Stamomatapi'tsinihkaawa aamoma noohkanista'poaatowa'pspiaawa, oohkana'pspiaawa. Iihpitomaisskao'kanayaapiihka'si, iiyaapiitapi itapohkimaawa amoohka naapia'piwa.

Stamii... iitonnatohsimmiaawa niitsitapiwa noohkaiitsitapiihka'siwa. Ki ki annohkao'ka anoohka ksiistsikoyihka iiksikkihkina'piwa annoo maatsikakoohkoisoka'piwa annohk. Ikkihkiniipaitapiwa. ai'yikatooma ota'sitapiyssina ossimssini. Ki annahkao'ka iimoohtaohka'pssiwa, iimoohtayoohtohkoohsiyaawa osimssoayi. Ki aisiimayaawa, ki maatayoohtookiwai. Tamawaawah katoomiaawa maanistsiksimsstaahpiaawa otaisimato'si.

Maatsitstsii'pa annayi akoohkattanio'pa omayi aii'yika'kimaawa a'sitapiwa ao'matapaatooma amaahkohtssokaopiihpi maahkohtsipaitapiyihpi. Stamikakawaawahkatooma osimssini, stamohtsikimmata'psso'pa, stamohtaohkanaikimmata'pspoaawa annohk o'ta'sitapiyssini. Oki nii noohkanistattohkoitsinikoawa.

GLOSSARY OF PLACE NAMES

English	Blackfeet
Big Badger Creek	Miisinsskiisisaahtayi
Blackfoot Creek	Siksiaiitahtayi
Blackfoot Ridge	Siksikaikoaiksi iitomo'tsiipii
(That's where they massacred the Blackfeet)	
Black Hills	Siki'tommoistsi
Browning	A'siitahtayi
(It's a little stream)	
Canada	Aapatssoohtsi
(Going backwards/North)	
Choteau	Niisoitapiyi
(Four persons)	
Fort Benton	Akayaapiooyiistsi
(Where there are a lot of buildings)	
Ghost Ridge	Stao'oyi aakohkoyi
(The ridge where they buried the dead)	
Heart Butte	Moisskitsipahpiistaki
Little Heart Butte	I'nakoisskitsipahpiistaki
(Little mountain shaped like a heart)	
Medicine Hat	Issttsomo'kaan
Old Agency	Iikaitaisttsinao'pa
(Where they use to get rations)	
Porcupine Hills	Kay'sskaahpohsoyiistsi
Rocky Mountains	Miistakistisi
(Mountains)	
Sweet Grass Hills	Katoyissiksi
Two Medicine River	Naato'kio'ka'siyi
(Where they had two medicine lodges)	
Washington D.C.	Aissiiststo'pi
(That's where our grandfather lived)	
Yellowstone River	Ootahkoiitahtayi

The Heart Butte Bilingual Program has published seven books about the Blackfeet in English in cooperation with the Council for Indian Education. These books include six short stories titled "The Loud Mouthed Gun", "Famine Winter", "Natosi: Strong Medicine", "Sik-ki-mi", "Little Blaze and the Buffalo Jump", and "Running Eagle" and one children's novel titled "Quest for Courage". These stories span the history of the Blackfeet from the time before they had horses and guns till their first contacts with White-men in the middle of the nineteenth century. A Blackfeet/English primer using the same writing system as this book titled "Heart Butte: A Blackfeet Indian Community" has also been printed. These books are available from the non-profit Council for Indian Education, Box 31215, Billings, MT 59107.

Blackfeet, rather than Blackfoot, is the preferred spelling of the Blackfeet Tribal Council, Browning, Montana, for the tribal name. Several dictionaries of the Blackfeet language have been written:

C.M. Lanning. GRAMMAR AND VOCABULARY OF THE BLACKFOOT LANGUAGE. Fort Benton: Montana Territory, 1882 - also known as the Joe Kipp Blackfoot Dictionary.

Rev. J.W. Tims. GRAMMAR AND DICTIONARY OF THE BLACKFOOT LANGUAGE. London: Society for Promoting Christian Knowledge, 1889.

C.C. Uhlenbeck. CONCISE BLACKFOOT GRAMMAR. Amsterdam: North Holland Publishing Co., 1938.

The Blackfoot Dictionary Project at the University of Lethbridge is currently developing a dictionary which should be available in 1986.

Blackfeet Culture Series

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Blackfeet Reservation
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